

THE CHURCH BOOK

of the

UPPER FREEHOLD BAPTIST CHURCH

A Copy

of the Original Records

of Church Meetings

From 1766 to 1805

March 3, 1783

Whereas our brethren about Jacobstown requested to be a branch of this Church, and to have the Ordinances administered there, and that Mr. Blackwell should attend there every first Lordsday in the month for that purpose, which was granted.

October 8, 1785

Saturday before Communion the Church being met, the Brethren living about Jacobstown presented the following petition, for a Letter of dismissal that they might be constituted into a Church at Jacobstown.

We the Subscribers, members of the Church of Upper Freehold inhabiting in and about Jacobstown, thinking it will be more for the glory of God and the good of his Church to be constituted a church by ourselves, petition for a Letter of dismissal that we may be constituted a Church at Jacobstown.

We granted them their request, and dismissed the following persons, as in communion with us, Peter Sexton, Arthur Cox, Caleb Carman, James Cox, Samuel Sexton, Richard Sexton, James Sexton, William Snowden, Samuel Cox, Joseph, Emley, James Tilton --Mary Cox, Ann Cox, Precilla Cox, Mary Eaton, Elisabeth Harbert, Rebecca Sexton widow, Rebecca Sexton, Elisabeth Sexton, Sarah Sexton, Mary Potts, Elizabeth Potts, William Potts, Euphany Stevens, Sarah Brown, Catherine Reed, Mary Jacaway, Bersheba Jabs, Rebecca McGilliard, Mary Oliver, Ester Ewing, Phoebe Emley, to be constituted in a Church at Jacobstown.

December 5, 1785

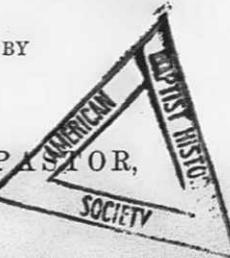
Quarterly meeting of business, concluded to seat the Meetinghouse below Stairs, and get a Stove in the same.

(directions: 528/Crosswicks St. East, bear left at Intersection in Chesterfield, Jacobstown-Arneystown Rd, RIGHT TURN - STAY on J-A Rd., Look for signs)

THE HISTORY

OF

The Jacobstown Baptist Church,



WILLIAM WARLOW.

READ

AT THE

CENTENNIAL JUBILEE,

October 19, 1885.

THE HISTORY

OF

The Jacobstown Baptist Church,

BY THE PASTOR, WILLIAM WARLOW.

God has his book of remembrance ; in it the ages are registered ; there the centuries are recorded. Man's experience on the earth is transient, fleeting, vanishing ; but it is indelibly written by the angel scribe in the minutes of Heaven.

Our Creator has endowed us with the historic faculty, that we may treasure and use the wealth of grace and life he so liberally bestows. Memorials of facts, of friends, and of country, are common ; and memorials of religion are commanded by the Bible. Memory multiplies man, giving him a past as well as a present. Judgment, too, is given, that man may review and reflect, reason and readjust ; thus growing in wisdom and happiness. Life's clear and perpetual aim ought to be progress and promotion. The best, and the only real prize in the world is the crown of wisdom, decked with the gem of holiness. In such facts, we find ground for these memorial services, and this sketch. A caution is here proper. Let us remember and review with humble and inquiring hearts ; and with Godly fear, solemnly covenant, here and now, on this long consecrated spot, to live a larger, more useful, and more Christ-like life.

To-day the century of our church is rounded full, with all its wealth of blessing and experience. Hence what opportunities and duties are ours ! The fathers left us here a precious spiritual legacy. Shall we, by fidelity to Jesus and loyalty to our obligations, transmit an enlarged inheritance to our children ? To-day as we raise our Ebenezer for the past we ought to take a bold, liberal Christian outlook for the future ; resolving to do and to be as our fathers, only more abundantly, as the Lord has given to us more than to them.

THE CHURCH IN ITS TOTALITY.

Higher, broader, deeper than all else on the earth, is the church for which the Son of God gave his life and his blood. It enlarges the scope and sweetens the joy of our inheritance to recall that the

dead and the living brotherhood are *one* in our Redeemer. How much pleasure it causes us to consider that there is no boundary between Heaven and earth. Both are provinces in the dominion of our Lord and his Christ. Both constitute "The Kingdom of Heaven." The line between, like the equator, is imaginary. Our brethren above with the Lord, being in the advance, have crossed the river, and are now in the land of peace and of promise. We, being in the rear, are yet in the wilderness, in the strife and conflict. Both divisions of our grand army can sing,

"All hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him Lord of all."

Hence, logic asks that we look first at the history of our church in its aggregate. Preliminaries are often too soon forgotten. Before a field smiles with its produce, to gladden the farmer, there is work, sweat and weariness. In the joy-enriching harvest we are apt to be unmindful of the first works. Yet setting land-marks, running lines, and making fences, to separate the private property from the public domain must precede. So also, stumps, roots, stones and sod must be moved and mastered. This fore labor makes the after work possible, profitable and pleasant. What preliminaries are needful before the babe becomes the full-bearded, strong, brawned, and potent brained man ! So in churches. Development by energy and effort, by decay and death, is a spiritual as well as a physical law. The Master utters it with deep solemnity—"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Again, and again, Samson-like, do we find "A swarm of bees and honey in the carcass of the lion." The riddle is right still: "Out of the eater came forth meat and out of the strong came forth sweetness.

The first Baptist church, in these parts, was the Pennepeck, organized in 1686, ninety-nine years earlier than our own. In number these were twelve, like the Apostles' little flock. What feebleness then ! What mightiness now in this same territory ! Jehovah, by Isaiah, foretold that, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time." How abundantly has this been fulfilled in the life of our brotherhood ! Statistics of our denominational growth would be instructive as well as interesting; but I note only the flow of these living waters, as it relates to ourselves. God was in the good work, and it grew and multiplied, resulting in the organization of Baptist churches at Middletown, in 1688; Piscataway, in 1689; Cohansey, in 1690; Philadelphia, in 1698; Cranbury, now Hightstown, in 1745; Pemberton, in 1764; and Crosswicks, now Upper Freehold, in 1766. Here you behold the working of the divine leaven of Truth. All these it seems contributed directly or indirectly to the cause of Christ at Jacobstown.

From the first deed of our church property we learn that a Baptist minister resided here in 1767. In that year the ground

was secured, and a meeting house built. Thus our fathers provided a cemetery for their dead to sleep in, until the awakening of the Resurrection morning; and also a place for the living to worship God near home. Foundation work had, probably, been going on for years before. The burial of Lizzie Estell in 1785, the first in our yard, shows that the ground was consecrated to our cause, before it was deeded. This suggests earlier pioneer work. The sowing and growing of these long years ripened at last, for on October 19th, 1785, our church was constituted. Twenty-nine, "most of us being members of Upper Free Hold, and the rest regularly baptized but members of no church, do freely and voluntarily enter into covenant relation with one another, desiring to walk together in the fear of God," were their number, and part of their solemn declaration and compact. Revs. Oliver Hart and Peter Wilson were called to assist in the organization which they did, and also signed the certificate of it. This was the birth that we are here to honor to-day. Who can tell of the hopes and fears of that hour!

The Jacobstown Baptist Church then included two interests: one at Bordentown, the other here. Though services were held in Bordentown, in the Baptist meeting house, as was the communion also, yet the whole continued to be the Jacobstown Baptist Church, until the year 1821. Could those good brethren be with us to-day what emotions would stir their bosoms! But are they not here with us in spirit?

After the birth came the life, with its joys and sorrows, its trials and tribulations. History teaches that our existence has oftentimes been a life of growth and health. The matured man, in his robust manhood, may not recall the measles, the mumps, and the fevers. But there these are in his history all the same. He should learn from the past to store and fortify for the future. So there are divers diseases, and fevers followed by chills, sometimes worse, in the church body as in the human body. Also eruptions and occasionally disruptions. But suffering, in the dispensation of the gospel, and in the economy of grace, is over-ruled for good, to them who love the Lord. If recovery, renovation, and regeneration follow, then pain produces promotion. To the nervous, despondent constituent members of the Christian church Christ says: "In the world ye shall have tribulation: but be of good cheer. I have overcome the world." As things are, there is a divine necessity for suffering. But what matters the pain if it purifies. It is not the furnace, nor the fire, but the fatal following that is so awful. Even our Lord to be our Redeemer must be made perfect through suffering. Hence, pain promotes, purifies and ennobles every generous and real life. As this is the militant corps in God's grand army, our battle cry should be,

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

But better is Christ's unerring, bullet-like command: "Watch and

pray." So much is written to be true to the past, helpful to the present, and instructive to our work and worship of coming years.

Day and night, pleasure and pain, shining and shadow, have alternated each other in the events of our century. In the nights there were some, who, like Nehemiah, mourned and fasted and prayed over the desolation of Jerusalem. The faithful then in Babylon, hung their harps upon the willows, sat down and wept when they remembered Zion. On June 6, 1818, but two answered "present" to the then usual roll call of the business meeting. These two were Phebe Emley and Richard Sexton. These names were with us in the beginning, and are honored names that remain to this day. They decided to close the meeting, "hoping that there will be more attention to our duty." Tradition says that this sister was wont to attend the appointments of the church, when no other person would. The faithful finally by prayers and tears, brought about the set time for God to favor Israel. The old promise is, "they that sow in tears shall reap in joy." They sowed in tears; we reap in joy.

From 1817 to 1823 there was not even stated preaching, except during a brief period by Rev. John Hagen, a missionary sent here by the Association. During this depression, in 1821, came one of those weakening experiences felt by feeble mother churches. Seventeen took letters to constitute the church at Bordentown. So reduced was our church in 1823 that her total membership was but twenty-six. After thirty-eight years of toil and perplexity to have three less than on the day of their organization! How the true and the tried must have looked to the arm of the Lord!

But a day of brightness dawned at last. Brother Challis commenced his work that year and with him came prosperity. He preached here but once a month, and complained that the swallows came to the church, built their nests, hatched their young and left in the interval. So he said "the enemy of souls is no less active than these." The revival of that day has tarried with the church until this.

In other years God continued to bless his people; but specially marked were the years 1841, when twenty-six were added, and 1847, when thirty-two were baptized. Again in 1860, '66 and '67 did the Saviour mercifully deal with our Israel. At Recklesstown, in 1869, during a revival, one hundred and five confessed Christ. But the greatest in-gathering was in 1874, when one hundred and eighteen souls followed Jesus in baptism. Rev. H. G. De Witt assisted pastor A. G. Thomas for two weeks. The meetings were continued for ten weeks. That is remembered as the Pentecost of the church.

In 1871 our church was again weakened by dismissing fifty-nine members to form the church at Recklesstown. With true maternal devotion, she sent her daughter forth, with her benediction and prayer.

This points us to another of God's great laws, "Give and it shall be given unto you; full measure, and running over." How

often in selfishness is this promise and principle forgotten or ignored? But it rebounds always to the punishment of the transgressor.

By disciplining the sinful, our church seems to have aimed to keep pure the garments of the bride of the Lamb. Thus she helped to fulfil her mission by forbidding sins that otherwise would have become not only durable but respectable in the community. To protest against and to prohibit unrighteousness embodied in men demands courage and faith but it is a powerful means of preaching the truth and strengthening the church. Has not God commanded it?

Benevolence, or the grace of giving has not been overlooked. At the first meeting for business the church agreed, "That there be collections on the first day of the week as often as the church meets, according to the apostles' advice, for the poor and other purposes as the church shall direct." On January 19, 1849, the church divided the field into four districts, with a collector and solicitor for each. Again a committee of seven was appointed August 18, 1855, to wait on each member, and to urge upon them the necessity of each giving according to his ability in support of the gospel of Christ. April 27, 1858, and in May of the same year, and at various other times was the same subject earnestly and urgently acted upon. The minutes of the church forcefully demonstrate the need of adopting God's plan of giving to his cause: "Upon the first day of the week let every one of you * * as God hath prospered him." Giving is a grace, it is a worship, it is a solemn, spiritual obligation. But how deeply it is often buried out of sight.

Israel, in Malachi's day offered to Jehovah the polluted bread, the blind bullock, the sick sheep, the torn lamb and the lame goat. The covetous Jews were glad over their bad bargain. But hear the Lord as he accuses the unhallowed contributors. "Ye have robbed me," are his condemning words. Then, as the Judge of all the earth, he pronounces judgment, "Ye are cursed with a curse." God is careful to make plain his plan and its place in the life of his servant and child. Giving is a grace, its practice is a blessing, its abuse is a curse.

In 1835 a Society was formed to raise funds for domestic missions. Monthly collections were taken and missionary sermons preached in 1849. The benevolent contributions reported are:

For N. J. Baptist State Convention	\$1,455.17
" Missionary Union and Home Missions	2,767.01
" all other objects	1,222.42
 Total	 \$5,444.60

Statistics of all the contributions would here be presented, but there is no data extant from which to compile them.

God says to Israel: "Enlarge the place of thy tent; and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes." In this mission spirit did our fathers labor in Hanover Furnace, Ellisdale, New

Egypt, Cookstown, Sykesville and Hornerstown. Recklesstown was started by the pastor of Columbus church, Rev. J. S. Gaskill, whose memory is embalmed in many hearts. Our church afterward took that mission, and fostered it until its maturity. Two mission societies were formed in 1883—one in the Sabbath school, the other in the church. The latter continues, and sustains a native sister, Nagata, in Tokio, Japan. In that faraway country she is a Bible reader to her own benighted people. Will not the missionary work of Christians be the sweetest factor in their lives in Heaven, and the weightiest element in the commendation of the just Judge on that great day? Will He not say then, Inasmuch as ye did it unto one of the least of these, the African, the Indian, the Chinese, or the Japanese, ye did it unto me? My Brethren, let us fit and adjust our lives to the marvelous missionary movements of our time. It is true that science can properly boast of her discoveries and development, commerce of its grit and growth, art and trade of their skill and success; but towering infinitely higher, rooted deeper, wider in their influence, and more permanent in their effects are the conceptions and efforts for the spread of the gospel of the Lord Jesus. Does this duty receive from us the part and proportion of our prayers and prosperity that Christ, *the Missionary*, intended and commanded? A missionary is a Christian aglow with the fire of God's love, and heated to a white heat in the flame of the Truth as it is in Jesus. To be Christians we must be Christ-like. Then we willingly suffer and sacrifice for the needy and for Christ. Without this spirit, we shall lose all, even our own souls.

In Associational relationship our church has been thrice wedded. October 1786, she united with the Philadelphia Baptist Association, with forty-four members. She became a constituent member of the New Jersey Baptist Association in 1811. In August 1864, two delegates were appointed to attend a meeting, called to form a new association. But in May 1865, the church rescinded this and remained in the West Jersey Association until 1881; when it left the old connection and joined the Trenton Association. Jacobstown entertained the West Jersey Association in 1843 and in 1867, and the Trenton Association in 1884.

Our statistics of members as reported to the Association, are:

		Decrease by dismission	-	273
		" death	-	125
		" exclusion	-	140
				—
No. first reported	-	44		538
Increase by baptism	-	730		—
" letter	-	116		364
" restoration	-	12		Reported to last Association 252
				—
Total	-	902	Unaccounted for	112

Wide and wonderful changes have occurred during the century. Not the least among these is the attitude of the church

toward the Scriptures. How Paul or Luther would delight in gazing at the modern church, divided into classes, grouped around the Bible, intent on its study!

Our Sabbath school was first organized in 1828. For years it was only a warm weather interest. In Brother Thomas' day it became sufficiently vigorous to live through heat and cold. It has been an all the year round school ever since. Rev. Samuel Aaron lectured before it on George Washington, in 1861. The proceeds were for the library. The following brethren have been superintendents: S. W. Kirby, D. E. Poinsett, —— Putnam, Samuel Harrison, Rev. J. M. Carpenter, Dr. D. A. Warren. The statistics are:

Schools	2
Officers and Teachers	13
Scholars	130
Total	143
Volumes in Library	500

Is not the Bible school a thermometer, telling the temperature of the church. Verily it ought not to be slighted. Its call ought to be heard, and its claim paid. Larger prosperity to the church always follows. It is a most vital member to win the world to become the kingdom of our Lord, and his Christ.

Such is an outline of our church life, in its solidarity, during the century. Reviewing our past the Almighty makes us feel that, truly,—

"Zion stands with hills surrounded.—
Zion kept by power divine;
Happy Zion,
What a favored lot is thine!"

Let us be faithful so that with our much larger possibilities in commencing the new century it may proportionately yield good to man and glory to God.*

THE PROPERTY OF THE CHURCH.

Ours is the oldest burying plot in the township. "Half an acre was bought in May 1767, for one ear of Indian corn, from Richard Harrison, by the Rev. John Blackwell, Peter Sexton and James Sexton, for the Antipedobaptist communion for a grave yard and meeting house. To this has been added at different times, most of it by the generosity of Judge O. H. P. Emley, until now it is six and a half acres. Its rough surface has been smoothed, and its gullies filled, so that its face is much improved. Many now turn to its attractive walks, with muffled foot, bated breath and tender feelings to commune with its suggestive treasures. It has been and will be the last and long sleeping place for many of our number. Thus to many of us it has become hallowed ground.

The first meeting house was built in 1767. It had doors and

*Here the reader paused and the congregation arose and fervently praised God by singing the Doxology.

galleries on three sides, with a high boxed pulpit and a "square" on the fourth. It was used for years in an unfinished condition, unceiled and unplastered. A large brazier in the center, and a number of foot stoves owned by individuals, used in their pews with charcoal as the fuel, were their heating conveniences. To light the place they used candles, which were sometimes scarce, and often called for the snuffers. Instead of carpet, the floor was sanded for special meetings. This house was completed in 1801, and the expenses paid at that time. As in Canaan the tabernacle gave place to the temple, so in Jacobstown the old 30x32 frame building gave way to the new brick building 38x52, with spire and bell, vestibule and lecture room. The first house was taken down in 1853. Relics of it still remain, and are prized. Deacon D. E. Poinsett has the stone step from the south door upon which the fathers trod in their entrance to their sanctuary. Brother Joseph Emley has some of the lumber still in use. Sister A. T. Emley has several of the windows through which light came to aid in their divine worship. Had these relics tongues, how much they could tell of the zeal and devotion of our honored ancestors.

The first steps were taken toward the erection of the present comfortable house, on May 23, 1852. Three thousand dollars was the sum fixed upon. On August 28 the building committee was appointed. It consisted of O. H. P. Emley, Esq., Samuel Stockton, Wm. Tilton, John Harris and Major Joseph Emley, with John Emley as treasurer. The building was completed in 1853. Dr. Dowling preached the dedication sermon in December of that year. It was all paid for soon after. It seats four hundred, is surrounded by the cemetery and grounds, with an ample supply of horse sheds.

Our church tested the oft lauded union plan in working for a meeting house at Cookstown, but after contributing lost possession.

At Sykesville a chapel was built and used for years. These missions, after faithful work, were, at last, abandoned.

After years of labor at Recklesstown, a board of trustees were appointed in 1847, to build the meeting house. It was finished and dedicated in 1848. Messrs. B. R. Brown and J. W. Brown were successively chairmen of the board. Though not Baptists, they were kind, helpful and liberal. Their aid and generosity was of very great service to the infant and needy interest.

Near Hornerstown a Sunday school was started, in the school house, in 1872. Rev. W. D. Hires preached there that fall. Rev. A. G. Thomas preached in the winter and baptized seventeen in February. The school house was soon closed, but the services were continued in Brother Goldy's house. Later a store room was rented, and afterward bought for \$1600. The brethren there pay about \$200 each year on the debt. The services are a Sunday-school and prayer meeting every Sabbath, and preaching service every other Sabbath.

Giant Difficulty is there, as here and everywhere this side of Heaven, but untold good has been and is being done. Some are

faithful and loyal to Jesus and their work will yield a harvest of joy at last.

Our Parsonage was purchased in 1865 for \$3,000. Part was paid then, the balance in 1869. A worthy sister, Elizabeth Emley, gave \$500, thus inciting the church to pay the remainder.

The statistics of our property are:

Cost of meeting house		\$6,000
" Hornerstown		1,600
" Parsonage		3,000
		<hr/>
Total		\$10,600
Debt on Hornerstown		125
		<hr/>
		\$10,475

In addition to the gifts of land by Mr. Harrison and Judge Emley, and the \$500 toward the parsonage by sister Elizabeth Emley, the church received the following legacies:

Sister Hannah Harris in 1807, £5, \$25, "for the use of the church." Sister Rachel Sexton in 1835, \$50, "\$20 to keep graveyard in repair," "\$30 at the disposal of the church."

Mr. Apollo Meirs in 1855, \$500, "as a fund for the graveyard." Judge O. H. P. Emley, \$325 "for the grave yard."

Total at interest \$900.

Through the kindness of Mr. William Goodwin the pastor of this church is entitled to the use of the Baptist Historical Society forever.

Our domestic work and needs now are such that we *can* do more for Christ and souls elsewhere. God help us that we may!

THE MEMBERSHIP OF THE CHURCH.

The constituent members were: Peter Sexton, Asher Cox, Caleb Carman, Wm. Snowden, Samuel Sexton, James Cox, Daniel E. Sexton, Richard Sexton, Joseph Emley, James Tilton, James Sexton, Mary Cox, Ann Cox, Mary Eaton, Elizabeth Herbert, Elizabeth Sexton, Rebecca Sexton, Rebecca Sexton, Jr., Elizabeth Sexton, Jr., Sarah Sexton, Phebe Emley, Mehitable Ewing, Mary Jackaway, Frances Stevens, Beersheba Jobes, Catharine Reed, Elizabeth Potts, Mary Potts, Phebe Wardell.

The first officers were: Deacons, Peter Sexton, Asher Cox and Joseph Emley. Clerk, James Cox.

The officers since elected were:

Deacons—John Emley, John Hodson, Thomas Sexton, S. W. Kirby, Richard Sexton, Benjamin Poinsett and Sexton Emley.

Clerks—Richard Sexton and John Emley. The latter served for thirty-eight years.

Treasurers—John Emley, H. W. Sexton, O. H. P. Emley, Esq., and W. T. Sexton.

Trustees—Wm. Tilton, T. H. Kirby, J. W. Cox, A. R. Borden, Samuel Stockton, and Hon. O. H. P. Emley.

Most of these have died, and we trust are happy in the Saviour in whom they believed. Though dead they yet speak, and their lives are fragrant as a rose of Paradise. How immortal is a life hid with Christ in God.

The present officers are:

Deacons—D. E. Poinsett, Richard Sexton, Dr. D. A. Warren, W. T. Sexton, and J. B. Tilton.

Treasurer—S. W. K. Sexton.

Clerk—W. T. Sexton.

Trustees—Joseph Hartshorn, Thomas Kester, D. E. Poinsett, W. T. Sexton, J. B. Tilton, C. E. Wallace and D. A. Warren, M. D.

Superintendents—Deacons W. T. Sexton and J. Gouldy.

Financial Secretary and Assistants—W. E. Borden, J. B. Tilton, T. N. Emley and Morris Lamb.

Our church has invested two of her sons with the work and honor of the ministry. Brother Ezekiel Sexton was licensed to preach September 9, 1832. So effectually did he serve his Master in this office, that he was called to the pastorate of the Mannahaw-kin Baptist Church.

On August 23, 1834, our church resolved to ordain him to the full work of the ministry, which was soon afterward done at his new field. He faithfully served several churches, and knowing that his labor was nearly done, for he felt the night approaching, he returned to Jacobstown to rest. He rested here a few months, and then was called home above to our Lord. His body sleeps in our cemetery. The faithful father fell in death, but left a son who adorns so many places of trust among us. Happy may die the believing sire who leaves the devoted son.

Brother S. S. Woodward was licensed February 14, 1874. After years of preparation for the great work he was called and ordained April 12, 1876, at Frenchtown, N. J. At present, he is doing a noble work as pastor of the East Baptist Church, Philadelphia. Under his zealous and wise leadership the church has made marked progress.

Our roll of honor, thus far, consists only of those who were officially distinguished. Many of these were noble men of God. Their names remain a sweet savor unto us. Mention should be made, however, of others, who though they wore no robes of office, yet were full of the fruits of the Spirit.

Rev. Wm. Staughton, afterward the famous D. D., of Philadelphia, who like David was a prince and a valiant man in Israel, joined our church in 1796. Being licensed he occasionally preached here with great acceptance.

Brother Richard Sexton died in 1835. He scarcely failed to attend every meeting of the church for *sixty* years.

Sister Lucy Longstreet was also noted for zeal and faithfulness. She often walked over *twelve* miles, carrying a child, to attend divine service. What an inspiring example to the loose, limp and languid professor! Full ripe, at eighty-five, she died in 1836.

Sister Phebe Emley also was one of the salt of the earth, and

a light to the world. She left us for ~~HEAVEN~~ in 1839. By living Christ in her own home, her husband was converted. Blessed are they who thus live, for they, as she, shall be rewarded. It was her joy to attend the means of grace, and to care for the Lord's ministers.

Full ripe, like as a shock of corn cometh in its season, so died another disciple of Christ, Abigail Longstreet, aged ninety, in 1868. She is remembered as an earnest and pious Christian. And what shall I more say, for the time would fail me to tell of all the excellent children of God. There was sister Ann M. Wainwright, tenderly remembered as a good, kind and devout saint. Aunt Jane Emley, a liberal, loyal and loving mother in Israel. Elizabeth Cox, a consistent and earnest sister. Rachel Emley, a beloved sister that always filled her place in the house of God when she could. The prayer meeting she loved, and attended faithfully. Her heart was open to the gospel, and her hand ready to support it, and every good cause. Death took her, while she was yet young, but her spirit was ripe and mature for her Saviour's home on high. Another who left a marked influence on our church's life, was sister Eliza A. Borden. Her voice was often heard in our prayer meeting. She was lovingly devoted to her class of colored girls in our Sabbath-school. She loved God with her whole heart, was generous to support his cause, and obedient to his commands, delighting in serving him and in doing good. She was true and tender to her pastor and his family. Of these, and of others, I say "the world was not worthy. They walked with God and are not, for God took them." We miss them now but

"We shall meet beyond the river,
By and by, by and by."

What an unspeakable joy it will be to meet and live with our loved ones again "in the sweet by and by." We pause here a moment and ask: Are we true to these noble ancestors? Do we do for Jesus as well as they did in proportion to our privileges? Are they, our fathers and our mothers, pleased with our lives? Is Jesus?

The Jacobstown Baptist Church also had friends that never entered its fellowship but were much interested in its progress. Major Joseph Emley was long a friend of the church. Also, Samuel Stockton, who was a trustee and a member of the building committee that erected this edifice. So also, was Judge O. H. P. Emley, a member of the building committee and a trustee, and for many years the treasurer. His kindness was often shown, and his deep interest in our welfare manifested. He is recalled as a constant and generous friend of our church.

Such is a glance at the list of our worthy members and friends. It is imperfect, but the material and the writer is imperfect. God has a perfect record. We shall hear that some day.

THE MINISTRY OF THE CHURCH.

Rev. Peter Wilson, of precious memory, was invited at the first business meeting to supply our church, "until next Spring." He

baptized twelve during this short engagement. God thus gave the little band a sign of his favor and a foretaste of his grace.

Rev. Burgiss Allison, D. D., became pastor in 1786. He was distinguished as a preacher and teacher. Establishing a classical school in Bordentown he sustained its reputation so well that students came from distant parts of this country and abroad. He was famous also as a genius in mechanism. During his pastorate the growth was gradual. He resigned in 1813. The first pastorate was the longest during the century. He afterward became chaplain, first in the U. S. House of Representatives, and afterwards at the Washington Navy Yard. He died in 1826, and was buried in Trenton, N. J.

After the departure of Dr. Allison, Rev. Richard Proudfoot came to the vacancy. He was called as pastor in March, 1814, and remained such for about three years. No marked results came from his ministry, but he is said to have been a good man, and an acceptable preacher.

After his resignation the church had no pastor for twenty years. The early part of this period was bleak, barren and desolate. The faithful wept and wailed with loud lamentations. Death to the little interest seemed sure. A conference of neighboring pastors was called. So dark and dismal was the outlook that the council advised the church to disband! Then appeared the fortitude and courage of a loyal soldier of the cross. The answer was, "No, never, while there is a shingle on the roof." Tradition says such were the heroic words of Peter Sexton. What evil was averted, and what good perpetuated by such granite-like faith and firmness. In God's name the broken altars were rebuilt, the almost quenched fires, fed with fresh fuel, and new offerings, burned with increasing brightness. The Lord blessed the weak one, giving her fresh hope and life. Rev. John Hagen was sent here about that time as a missionary. His services were brief. The tide had long been on the ebb, but at last touched the low water mark.

Rev. J. M. Challis was called as supply to preach once a month. This he accepted in 1823. Enlarged congregations and a revival were soon enjoyed. His was the good old-fashioned gospel preaching. He closed his ministry in 1833, having baptized fifty-six. He left the church much strengthened.

Rev. W. D. Hires began his labors as supply in April, 1834. He was ordained April 18, 1835. His labors ceased in 1836.

Though the church was very fortunate in her supplies, she never again fell into that fascination, but has always since felt that the closer the relation is between minister and members, and the more equally the work and the honor, the responsibility and the obligations, are divided and shared by each, the greater is the pleasure and profit of all. The church thus adopts the Bible method.

Rev. C. J. Hopkins began to labor as pastor, in 1837. When converted he was a Presbyterian. Being desirous of convincing some relatives of their error in the subject of baptism, he found himself unequal to the task. Appealing to his pastor, the latter

frankly said, "Charley, if your relatives are Baptists I advise you to let them alone, for with the Bible as their guide they have the best of the argument." Utterly surprised by this admission, he resolved that he, too, would follow the dictates of God's Word, "and was baptized." Is there not a fitness in this time and place, to pay a mite of tribute to the Faith once delived to the saints, as represented by our church and denomination? We honour our fathers by praising their faith. Rooted in the Scriptures was it a wonder that it bore flowers and fruits so prolificly? Brother Hopkins' experience was not rare. He was not lonely in our great communion. Have not honest, earnest seekers come to us from all denominations? Our most valiant defenders, and the most consecrated of Christendom have come to us from sister denominations. Among them we find a Carson, a Judson, an Armitage, a Fuller, a Spurgeon and many more.

Willingness to receive the Bible and not tradition, then devotion to the Truth, and loyalty to moral convictions, these are the elements demanded for this and all ethical and religious problems, and the right result will follow. The factors are a conscience, a Revelation, a logical head and an honest heart, and what the sum? *A consecrated man!* In 1839 Brother Hopkins pastorate closed.

Rev. Wm. Smith became his successor in 1840. He lived in Columbus and worked half of his time there and half here. Mormonism had taken root in this community then, and other influences were against our prosperity. But soon thirty were added by baptism, the largest ingathering thus far. The Sunday-school also was revived. A woods meeting held in 1842 at Recklesstown, yielded the fruit of thirty baptisms. About half of the converts joined here, the other half at Columbus. Brother Smith resigned in 1844. During his time the membership was doubled and the influence and power of the church so enlarged that ever since it has sustained its own pastor.

Rev. J. E. Rue entered the pastorate in 1845. He was ordained January 30, of that year in this place. During his leadership the mission at Sykesville was built, and that at Recklesstown begun. Refreshings of grace were again enjoyed, thirty-three uniting by baptism. Pastor Rue resigned in the spring of 1847.

In the same year Rev. C. Brinkerhoff commenced his work as pastor. Fifteen were baptized the first year and twelve the next. The work of missions received new energy. The meeting house at Recklesstown was completed and dedicated. God sanctioned the work of his children by an outpouring of the Holy Spirit. This pastorate closed in 1851.

Many of you were personally acquainted with the next pastorate. Rev. J. M. Carpenter entered it April 1st, 1851. His first work was to organize a weekly prayer meeting. Revivals were experienced in 1852 and '59. Brother Carpenter has placed us under obligations to him by contributing to this paper. He is the authority in Baptist history of New Jersey. Among the prominent features of his ministry was the liberality of the church toward mis-

sions. His was next to the longest pastorate. But *the* monument of his ministry, showing devotion and judgment in pastor and people, is the present serviceable and substantial house of worship, built no doubt by sacrifice and prayer. This pastorate covered most of the time of the great Rebellion, a period of intense excitement, deep anxiety and earnest supplication to the God of Armies. His work closed here November 27, 1864.

Rev. C. Kain was called October 22, 1864. Accepting at once he commenced work December 1st. During the first year there was a refreshing, also during the second, while at the close of the third year came the great Recklesstown revival. The spirit of benevolence was sustained, quarterly collections taken for missions, the parsonage secured and Recklesstown organized. Many recall this period with kindness. It was severed September 1, 1871.

Rev. A. G. Thomas followed October 1, 1871. A "three days' meeting" and "school house meetings" as well as extra services in the church, resulted in the conversion of numerous souls. In the winter of 1873 and '74 occurred the big revival. An organ and heaters were purchased. The church was repainted, refurnished with carpet and upholstery, and a baptistry placed in it. Brother Thomas resigned November 18, 1877, "to take effect about the 1st of December." He preached an excellent historic sermon at our ninetieth anniversary. I have freely used his discourse in this review, and am grateful to its learned author. The church continues to love and pray for him in his long and severe illness. This is one of the compensations of the faithful minister of our Lord Jesus Christ. Loving souls that he won to a Saviour tenderly watch him to the end and bless and revere his memory when he is dead.

Rev. A. J. Hay began to serve the church as pastor the first Sabbath in February, 1878. Two mission societies were formed, a number added to the church, and various improvements made. New pulpit furniture was purchased, new cushions and new carpets. In February 1885, by an explosion of a lamp, part of the basement was burned and the building nearly destroyed. Brother Hay closed his service here May 17, 1885. Many pray for his prosperity in his new field. The present pastor, W. Warlow, was called May 17, 1885. He moved on the ground June 18, commencing his work at once. The kind reception given to him and to his family and the hearty, earnest and universal co-operation manifested, promise and prophesy a future of growth and of grace by the blessings of a God of love. Numerous improvements have been made. The buildings have been re-roofed. "The Baptist Hymnal" and the "Select Sunday-School Songs" have been adopted, and the church has revised its list of members. It has also introduced the Scriptural plan of supporting its Ministry:—*Every one, and every week as God hath prospered him.** The different departments are increasing in number and power. For the present and the promised prosperity of our Zion, the pastor places himself on record as very grateful to

*Some facts are added to the history as read at the Centennial, bringing it down to the close of 1885.

the friends, to the brethren, and to the sisters, and to the officers, particularly to the deacons, of the church. Where there is such unity and vigor for Jesus, there will follow joy and salvation to many.

Such is a rapid review of our century. How pleasant and suggestive thus to travel again through this long march of our fathers and mothers?

I am forcibly impressed with the fact that God's hand was with our church in the past. If she felt weak, he placed beneath her the everlasting arms; in her hunger he fed her; in her weariness he was a staff to her; when she lacked wisdom he bestowed it freely upon her. Verily the Lord has been very good to Israel, and his mercy great to Jerusalem. Let all the people praise him.

Men of God have been in our ministry. Some of them famous for learning, talent or piety. To have true men called of the Lord Jesus, as pastor of a church, is a rich boon. In this, Jacobstown has been favored. Fifteen of God's servants have ministered to you for different periods. Eleven have been pastors and four supplies. Seven of these have died, six are superannuated, and but two, including your present pastor, are in active service. The almighty has also favored us in the excellency of some of our laity. Here have toiled consecrated men and women, who though dead yet speak to-day with tenderness, love and wisdom.

Now, beloved friends, what are the lessons of this supreme hour? Many must be left for future sermons. But we ought to emphasize the need of the right view of *our* relation to the past and to the future, to the dead and to the unborn generations. The Lord of the Heaven and the earth has been pleased to place us in this divine genealogy. We are the children of former mercies, but we ought to be parents to future forces for good. We must pray "Thy kingdom come, thy will be done in earth as it is in heaven," but we must endorse, and support this petition by service and by sacrifice. This happy day is the ripe, mellow fruit of former times, but it must also be the seed of future success for the Cross of Christ. While the sweat and smile of this harvest is on our faces, let us sow that others again may reap with joy. Look then not overmuch at the dusk of the old day, but at the dawn of the new. As births, not deaths, is the perfect law of Christ, then let us ask not for a coffin for the old, but a cradle for the new life of our church. We need not an undertaker to bury her powers, but a nurse, or better a *mother*, to foster her possibilities. The great need of this hour is swaddling clothes, as were given to the Babe of Bethlehem, that our reconsecration shall not die from neglect. Think not of a graveyard to bury, but a garden to plant sanctified lives, to yield the beautiful flowers and fruits of righteousness. Let us by God's help make our church like the garden of Joseph of Arimathea, that received the torn and scarred corpse of our Saviour, but yielded the first fruit of the Resurrection. Our fathers are dead! But what of our children? We reach one hand to the past to receive its

gifts, but we have two hands, and what shall we reach in the other, to the future with its after workers, who shall follow us?

Births, new births, developments, growths, revivals, regenerations, and sanctifications are the divine principles of life. Ponder over and practice this principle and we shall not lose our reward.

After crushing the mighty armies of the Confederacy, General Grant held a review of the armies in the Nation's Capital. Braves, battle-scarred and darkened by war's smoke and fire, marched past their great commander on that eventful day. In the spirit I see another review. The great Commander of the forces of light and righteousness holds it. Other leaders I hear reporting the fidelity of their fellow soldiers to our mighty Chief; shall your leader, your pastor, report to him that sitteth on the eternal throne, King and Lord of all, "I and my troop are ready for all service and all sacrifice. Command and we will obey to the end." Brethren and sisters let us look back tenderly and lovingly to our departed friends; but forward, firmly, faithfully, and loyally to our trust and work and our God. And to his exalted name be all the praise forever more. Amen.

The celebration of our one hundredth birth-day was duly observed. A centennial prayer and conference meeting at 7 o'clock on the evening of October 17th was the beginning. On the 18th at 10.30 A. M., Rev. R. G. Lamb, pastor of the Recklesstown church preached from John 19:22. At 2 P. M., Rev. S. L. Cox, pastor of the Upper Freehold church, preached from I Tim. 3:15. At 7 P. M. addresses were delivered by Revs. Cox, Lamb, Kain and the pastor

On the 19th at 10.30 A. M., the centennial history of the church was read by the author. At 2.30 P. M., letters were read from former pastors—Revs. Rue, Hay and Thomas. Prayer was offered after Brother Thomas' letter, for him in his affliction. After which, ex-pastor Kain made extended remarks. In the evening Rev. S. S. Woodward, of Philadelphia, preached from Hebrews 10:13, and deacons W. T. Sexton and Joseph Emley, of Mount Holly, spoke with feeling, of friends and facts of former days. Recklesstown church and many friends, joined heartily in our memorial services; which were large, inspiring and edifying. Our hearts and lips sang the songs of Zion, with fervor and unction. Jacobstown, with her old-time hospitality, liberally entertained her guests, looking and asking for many more.

Efforts were made to make these meetings historic and spiritual. All former ministers and friends were invited. Those of the former that responded are elsewhere named. We regretted that others failed to come.

The Holy Ghost was with us. Specially solemn were the closing minutes of the old century near 10 P. M. on the 18th, when all arose and with a mighty voice sang the precious hymn:—

"There is a fountain filled with blood."

And the great congregation bowed its head to receive the benediction from the pastor, thus closing the century. The sermons were excellent and the addresses good. Rev. E. Green, pastor of the M. E. church, assisted several times. For all of which we are grateful to them and to the Lord.

Many hearts have been revived and refreshed and new covenants made with Jesus. We pray that the new century will be a new dispensation of peace, mercy and grace to Jacobstown. We met, to part again, but soon we shall meet to part no more.

"Yes, we'll gather at the river,
The beautiful, the beautiful river—
Gather with the saints at the river
That flows by the throne of God."

